

THE
LIFE AND DEATH
OF
IESVS CHRIST.

In part:

Summarily comprifing his INFIRMITIES
and SORROWES. &c.

In a Sermon preached before the Kings
MAIESTY at ROYSTON in October last.

BY

SAMUEL WALSALL Bachelor in
Divinity.

*Cui iustus vinam, quàm illi, qui si non moreretur ego
non viderem ? Bern.*

Printed for I. Porter and Len: Greens
of Cambridge.
1607.

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(In which is contained, a full and
true Relation of his Life and Death.)

605261

Printed for A. Turner and Lewis, Governors
of Cambridge.

1607.

The Copie of the Epistle where-

be with the sermon was presented to the KING.

Most EXCELLENT MAIESTY

of GREAT BRITAIN

It pleased your HIGHNESSE

of late, hauing (while it was in

uttering) graciously aspected, and

so in effect produced this obscure

& indigested sermon, afterward

to require a copie of it. Herein

unto my seeming, not vnlike that

King of flares the *SUNNE*, which, hauing by

virtuall influence resolved a *MORNING CLOYD*

into a kindly shewre, by an attractive power, prouo

keth it vp againe in vapour. In vapour I say, and

may well say: as iustly fearing, that this Sermon

howeuer by vertue of so gracious irradiation, in

the fall it might happily seeme a shewre not alto

gether vnkindly; yet in the rise, it will proue a wea

ker vapour; and be repelled even from *THE MIN*

DLE RE OI ON of approbation. To which notwithstanding it humbly tenderth, & may it thither come

it is the vtmost terme of this poore *VAPOURS* AS

SPIRING. But of so farre comming I haue no reason to presume: rather to teare it will fall in the ry

sing. Onely, *PHILOSOPHY* minist'rs mee some

cōfort, suggesting, that causes *CONSTITVTIVE*

are likewise *CONSERVATIVE*: which Theologic

seconds, teaching, that what the *SUPREME PO*

WVER (on earth immediatly deriuing it selfe to

Princes) brings into *Esse*, it maintaines therein.

And indeede further, albeit at first in conscience of

Microb.

the **AUTHOR** his disabilities my pen dared not adventure vpon the paper which should present it selfe to the view of a **MONARCH**, so mighty in Dominion and Iudgement, that in all mens iudgement he is mightier in the latter; yet at length making a vertue of necessity, I bethought me, and haue since effectually felt, that so **CHRISTIAN** a **PRINCE** his command in ciuill performances, is like the Gospels in spirituall dueties: it enables to what it commands. Whereof the **POET** gaue mee the hint — *Iurvat idem qui iubet* — and if I may be bold to vsurpe his speech

Non habio ingenium: Cæsar sed inſit, habebo.

Or though I am (as indeed without this command enabling, I am) vtterly destitute of al ingenious conceit; yet your **MAIESTIES** zeale to **CHRIST IESVS** his **LIFE AND DEATH**, so expressely signified, will accompt that ingenious enough, which strives to bee zealous. Of this zeale to shewe some further testimony, I cease not to powre out my soule in dayly prayer for your

MAIESTIE.

IESV CHRISTI.

Prædicator indignissimus

SAMUEL WALSALL.



His my first trauaile, in Enuies eye not more misbapen then in mine owne, which nor aduice though mature, nor entreatie though urgent was able to bring forth, as shunning light; Suspicious Feare, and Clamorous Calummie, two violent Mid-wiues haue drawne out in dias luminis auras. Feare suggested, that, copies of the Sermon being already extorted, it might chance without my knowledge be **PRESSED** (so I presently apprehended it) **TO DEATH**: which (were I touched with ordinary regard of reputation) might haue made deeper impression of griefe in mee, then of letters in the paper. Calummie commenced an action of ambitious presumption against mee; which though I presume mine actions will not beare, yet required it some assertion. To stoppe the detracling mouth; or, if not, to set it wider open, see here I haue exposed this (terme it at your pleasure) to viewe, to censure, and had sooner, had the **PRINTER** sooner dared aduensure his Mart. The indifferent Reader will easily consider, it is not a iust tractate, but a Sermon confined to an howre-glasse. The fauourable, or charitable Reader, while I handle **CHRSTS INFIRMITIES & SORROVVES**, will not heape Sorrowes upon mee by rigorous heavy censure, but with inclinable fauour will support mine infirmities; at least with charitable construction will interpret the Slips of the Author, as of one oppressed with the weightines of the subiect. To my poore, Posse, I haue indeauoured with such variety to teper it, as that in the former part, there are **DOCTRINAL** points for the iudgment to feede vpon, and in the latter there is **PASSION** to worke vpon the affections: the Lambe, that cannot dine into that deepe, may wade in this shallowe. Against the malignant Readers Virulence, I prepare my Stomack with this counterpoison of resolution, that how-euer, I haue preached (that which Saini Paul accounts a glory) **IESVS**
CHRST

as rude.

CHRIST, and him crucified: and I arme my selfe with the conscience of mine owne humble ambition, the highest crime whereof was this, not to be viterly condemned by the iudicious sentence of a ROYALL IUDGE. In this point I am deeply PROTESTANT: that for Printing it, of mine owne disposition, I was an utter RECUSANT: both because a matter of Deuotion is not so fitting this Age of Controuersies, or of toys; as also for that I conceited mine owne weakneses with strong apprehension. But the reasons afore specified haue preuailed with mee so farre, as to cause mee stampe this * runder mettall, and cast my Muse (Talent I haue none) into the publike Treasury. This much withall I must desire thee gentle Reader, to be aduertised: that while my stile submits to the vulgar reach, and I strine to applie the soveraigne balme of CHRIST'S PASSION to the wounds of each Readers conscience, I haue inserted much familiar, homely phrase, and (gine mee leaue to take up another Metaphore) haue clad this body in courser weedes, and stripped it of those comely wayles of complement, that suted the presence in which it first presented it selfe. Yet this one more: take notice of mine ingenious acknowledgement, that here I haue feld much wood out of other mens grounds to edifie withall: but yet so hewed and squared, and hammered it with mine owne inuention, and framed it with my methode, as I suppose the owners, (though good enditers,) cannot bring in euidence of theft against mee

Tantum erat, si fortè tanti, Vale in eo,
quem tibi prædico.

Cantabrig: CORP. CHR. COL.

Anno salutiferi partus. 1606.

Februar. 19.

S. W.

THE LIFE and DEATH OF I E S V S C H R I S T.

Eſay 53. 4.

*ſurely he hath taken our infirmities, and
caried our ſorrowes.*

Theteta.



HOſe three things, which are wont
to make audience and mooue at-
tention to any ſaying, namely;
the Author, if he be eloquent and
of eſteeme; the Matter, if it be
important and of conſequence;
the Manner, if it be compendious
and with breuitie: thoſe all doe here ioyntly mee-
te in this paſſage and text of Scripture, and all in ſo ef-
fectuall and ample manner, as that any one of them
(I can truly ſay) may challenge, both of them (I
dare boldly ſay) doe deſerue an attentiu audience,
and a reuerent attention. For if wee are accuſtomed
to heare with attention, or reade with delight the
liues of worthy men, though reported with tedious
diſcourſe, or written in voluminous Hiſtories; and
that by worthleſſe Authors: behold in this one diſ-
courſe of holy Hiſtorie, compiled by that propheti-
call Hiſtorian and Euangelicall Prophet, ^a an Euan-
geliſt rather then a Prophet, the Prophet *Eſay*, whoſe
ſtile is ^b *Flos Sermonis*, the flower of ſpeech, a flou-
riſhing ſpeech: by him here in ten words is repor-
ted and written the life and death. Of what man? of

The intro-
duction,

^a Hier. prof.

in *Eſai.*

^b *Ibid.*

so worthy a man, as is both God and man: the Life and Death of him, who is both in life and in death aduantage; yea more, who is the life of the liuing, and the death of death, CHRIST IHSVS. I say, CHRISTs life and death; a life feebled with naturall infirmities: a death caused by violent sorrowes; yet that so feebled, and this so caused, with such infirmities, and by such sorrowes, that those were not forced vpon him, for the text sayes, *he hath taken them*: and in these he fainted not, for the Text sayes, *hee carried them*. Milde was his life, and his death quiet, though that laborious, and this dolourous; the very time of his birth presaging so much: Since this Prince of Peace was then borne, when all the world was at peace, to tell vs he should be milde and meeke; he was milde and meeke, he tooke our infirmities: this man of sorrowes was then borne, when all the world was taxed, to tell vs he should be taxed & burthened; he was taxed and burthened, he caried our sorrowes.

The parts in
generall.

So that in this Scripture as in a Glasse, wee may behold both the *Bethleem* stable, which Saint *Ierome* extolles aboute the *Romane Capitole*, and we may behold the mount *Caluarie*, which the Fathers parelllel to the garden of *Eden*: behold here the brightest night that euer was, at *Bethleem*, where the Sonne of Righteousnes shined, while the Sunne of the Firmament did sleepe: and behold here the gloomiest day that euer was at *Ierusalem*, when the Sunne of the Firmament hid it selfe in darknesse, because the Sonne of Righteousnes offered himselfe in sacrifice:
behold

* *Noct: Luc. 2.*

behold here a Christmas day, or a *Natus est*; and behold here a good Friday, or a *consummatum est*: a taking, and a carrying: an assumption, and a passion. For so likewise in the eight Chapter of Saint *Mathew*, this very Text is alleaged, and thus rendred, *traxit se ipsum*, he tooke and he carried; he tooke our nature and defects, proper to our nature, and those were infirmities: he carried our sinnes, and penalties due for our sinnes, and these were sorrowes: there was the assumption, and here is the passion; two degrees of Christs humiliation. ^a *Fulgens. ad Trasim. l. 3.*

In the taking or assumption (for so the Church-Bible reads it, he hath taken, and so the originall word *NASA* beares it, and so *S. Mathew* turnes it) in this I say three particulars are chiefly remarkable, first the condecencie or fitnessse, *he hath taken them*, therefore it was fit he should take them; a fit assumption: Second the generalitie or extent, *hee hath taken our infirmities*, that is, all our infirmities; a general assumption: Third, the cause or motiue, his own loue, *he hath taken them*, they were not imposed; a louing assumption. In his carying or passion I obserue three degrees; First his paine in the word *sorowes*, otherwise translated *paines*: a painefull passion. Second, his patience in the word *carried*, he carried them euen as a Porter does his burthen (for so both the Hebrew *SABAL* in *Esay*, and the Greeke *ἡδύσθη* in *Mathew* doe import) a patient passion: Third, his compassion in the word *Our sorrows*: a compassionate passion. In summe, as ^b *S. Bernard* ^b *Ser. in ser. 4.*

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speakes, while he liued; *Passiuam actionem habuit*; he tooke our infirmities: when he died, *Passionem actionem sustinuit*, he carried our sorrowes; tooke those fitly, generally, louingly: carried these painfully, patiently, compassionately.

The first general part.

I.
Fittesse of taking.

Dist. hoc de
Eld.

To begin with the first, as in the creation of man, G O D made man like himselfe, by stamping in him the image of his owne nature: So in the redemption of man, G O D made himselfe like man, by taking on him, the infirmities of our nature. And looke how G O D by way of dirision speakes of *Adam: Ecce Adam*, behold the man, is become as one of vs. *Gen. 3. 22.* The same may we rightfully pronounce of the second *Adam*, G O D incarnate, *Ecce Adam*,^a hee was a man vnder infirmities euen as we are. *Iam. 5. 17.* For well do Diuines obserue C H R I S T, to haue partaken of euery state of man, and therefore as he had of the state of innocence, exemption and immunity from sinne, he had of the state of Grace, exuberance, and excellence of gifts, he hath of the state of Glory, Clearenesse, and Blessednesse of Vision. So likewise he was to take of the state of corruption, a nature of infirmitie, and infirmities of nature.

Objection.

This is a hard saying indeede. The Scripture tells
 „ vs, that at his presence, the foule Spirits trembled: at
 „ his rebuke, the boysterous Winds calmed: to his
 „ feete, the pliant waters submitted themselues for
 „ supporters: and that now he sitteth at the right hand
 „ of the Throne of the Maiessty in the Heauens. This
 „ the Scripture tells vs; and do you tell vs, that he was
 bred,

bred, and was borne, and was brought vp in, and “
 was broken with infirmities? The Creation was an “
 easier worke, *Iussit & gessit* a word and a worke, “
 and yet hee tooke strength vpon him to effect the “
 Creation. The redemption of man is a hard worke, “
Multa tulit, fecitque, he was to beare Paines, and “
 worke Miracles, and yet does hee take weakenesse “
 vpon him, to accomplish the redemption of man? “
 Lord Iesus, if thou comdest to destroy the workes “
 of the Deuill, and to swallow vp death in victorie, “
 a man would thinke thou hast reason to girde thy “
 selfe with strength, and be well appointed, and not “
 to be clothed with weakenesse, and to disarme thy “
 selfe. Wilt thou our *Samson*, and our Captaine a- “
 gainst the spirituall Philistines, suffer the hayre of thy “
 strength to bee shauen off? wee thy followers may “
 well cry out in this storme of danger? *Maister, ca-* “
rest thou not that wee perish? *Mark 4.38.* saue vs or “
 wee perish: rise vp *Samson*, the Philistines are vpon “
 thee, *rise up, rise up, and put on strength, O arme of* “
the Lord. Esa. 51.9. “

To assoyle this doubt, wee are to consider, that Answer
 GOD his wayes are not as Mans wayes, but GOD
 his strength is made perfect in mans weakenes, nor
 hath CHRIST with his strong arme, but with his
 holy arme hath he gotten him selfe the Victorie: nor
 hath this Combatant encountred, and conquered
 that strong armed man, that huge *Goliath* the De-
 uill, with the sword and brigandine of *Saul*; but a-
 gainst a Helmet of brasse, and a coate of Maile, he

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hath taken the staffe, and sling of *Danid*: the staffe being the infirmities of his flesh; a slender staffe to rely vpon: the sling, the ignominy of his passion; a sling to cast his life frō him. This king of Righteousnesse would needes become a subiect to infirmities.

Which infirmities as it is questionles he did take,

Reasons.

* *Ob id infirm.*
nostras suscepit,
ut minus essent
in nobis. Amb.

idem Fulg. lib.
3. ad Trasm.

idem rlv rlv
ad h. rlv

idem rlv rlv
ad h. rlv

idem rlv rlv
ad h. rlv

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ad h. rlv

so was it fit and requisite he should take. First *propter finem incarnationis*, to pay the price of ransome for our captiued and inthralled Soules, and ^e to strengthen our frailty, and ^d immortalize our mortality.

Secondly *propter finem incarnationis*, to demonstrate the trueth of his assumed humanity ^e and to vnderprop the weakenesse of our declyning faith.

Thirdly *propter exemplaritatem virtutis*, to exemplifie mildnes and meekenesse by himselfe, as if he had cried in this manner ^f if you cannot obey me commanding, yet follow mee proceeding, I haue taken

your infirmities, take ye one anothers, and learne of mee for I am meeke. So many of mine infirmities, so many engines of battery, to beate downe

the kingdome of your pride. A fourth reason is, *propter fiduciam accessus*, hereby to giue vs confidence of access vnto the Throne of Grace, that nowe

since wee haue a HIGH PRIEST, who is touched with the feeling of our infirmities *Hebrew. 4.*

15. We haue entrance with confidence by faith of him. *Ephes 3. 12.* Now we may like *Elias* mount vp

to heauen with a fire chariot of zeale, and now wee may like the foure and twenty Elders hauing golden

Viols full of Odours, fall downe before the lambe,

and

Chry. in Mat. hom. 84. f Si precipientem sequi non potes, sequere antecedentem. Lact. insit. 4. 16. Patientem docere non potest, qui Subiectus passionibus non est. ibid.

and now like the Cherubins, flutter with our wings displayed and spred about the Mercie-seate. Such trust haue wee through CHRIST to God-ward. For can we thinke he will repine to giue vs his mercies, his bounties, who hath daigned to take our frailties, our infirmities? and can we doubt he will be ~~sumptuous~~ and compassionate, who we know is ~~disputable~~ and of like passions? doe wee then grone vnder the burthen of our infirmities? the Apostle tells vs, wee haue a high Priest, who is touched with the feeling of our infirmities, and the Prophet tells vs, wee haue a Sauour, who hath taken vpon him our infirmities.

And certes, if the Logick rule faile not, to take ours is to take *All* ours: and here the rule failes not, hee hath taken *All* our infirmities; all spirituall, of which *Esay* principally speakes, all corporall, to which Saint *Mathew* applies it.

2.
The extent
still,

Strange, very strange doctrine, may some man re-
plie, and fitly replie, to burthen CHRIST with *All* our
infirmities; *All* of Soule, *All* of body. The Schoole-
men ascribe ^h all fullnesse to him, fullnesse of suffi-
ciency, fullnesse of prerogatiue, fullnesse of plentie,
fullnesse of influence: and it is a ⁱ receiued rule,
that, what is made by miracle, is more perfect then
that is made by nature or arte, as CHRISTs wine in
Cana was the best wine. And can we then surmize
that CHRISTs soule so fairely full, now invested with
all rich habits of grace, and (as the schoole teach-
eth) inioying blessed vision from the instant of his

Obiection.

^h *Omnimodam
plenitudinem
numeratam
et copia. Bona.
i Chry in Ioan.
2. hem. 21.*

con-

„ conception, was tainted with guilt of sinne, was o-
 „ vercast with clowd of ignorance, was disquieted
 „ with rebellion of lust? can wee once imagine, that
 „ CHRISTs body so miraculously made, now clad
 „ with incorruption, and enriched with glory, and cla-
 „ rified with beauty, was euer affected with malady,
 „ or enfeebled with infirmity, or noted with deformi-
 „ ty? doe we euer reade that CHRIST lay languishing
 „ in a Consumption, or swolne with a Dropisie, or lame
 „ of the Goute? how then is this true, that he hath ta-
 „ ken all our infirmities?

Answer.

I answer: He hath taken them all; but with dis-
 tinction. For let not the covetous man (that inlargeth
 his desire as the Hell) thinke CHRIST tooke his co-
 vetousnesse; he was onely covetous of our saluation:
 Nor let the soule (which is blemished with stain of
 sinne) thinke he tooke sinne or stain; this *Israelite*
 was without guile, and this Lamb was immaculate:
 Nor let any man thinke his body, which the holy
 Ghost had shaped to become a Sacrifice of a sweete
 favour in the nostrils of GOD, and which is perso-
 nally vnited, was euer disfigured with blemish, or
 distorted with mishape, or distempered with disea-
 ses; this frame was proportioned in most equable
 Symmetry, and Correspondence of parts, and ^a the
 wood of this Arke was exempt from corruption. Al-
 though we are wholly corrupt, like the City of *Ieru-*
salem, from the sole of the foote to the head there is no-
 thing sound in it. *Esay* 1. 6. Yet CHRIST is wholly
 pure, more pure then the bodie of *Absalon*, from the
 sole

^a Theod. dial.
 19. 19.

OF IESVS CHRIST.

sole of his foote to the top of his head there was no blemish in him. 2. *Sam.* 14.^a Saint *Jerome* is bold to auerre, that his countenance caried hidden in it a star-like brightnesse, which reuealing it selfe made both his disciples to followe him at the first sight, and his apprehenders to fall back-wards to the ground. No: wee must distinguish of infirmities there are according to *Damasceus* αὐτὰρ ἡμεῖς αὐτὸν ὡς ἀνθρώπου ἡμεῖς ἀποκαλύπτει which Saint *Austin* expoundeth miserable or damnable; according to Bonauenture *Passibilitatis* or *inordinationis*, which *Aquinas* phraseth Penall or culpable. *Simpla Vetustas* or *dulpa*, saies Lombard, there are infirmities, either painfull without sinne, or sinfull with paine; CHRIST tooke *those*, not *these*. Those for in all things it behooued him to bee made like vnto his brethren. *Hebr.* 2. 17. Not these, for he came not in sinfull flesh, but in the similitude of sinfull flesh. *Rom.* 8. 3. Againe, penall infirmities are eyther *detractibiles* (it is a Schoole-terme) or *indetractibiles*: they are either personall to some men, as to be borne lame, or naturall to all men, as to be borne weake; CHRIST tooke *these*, not *those*. *These*, as being euidences of his humanity: not *those*, as being impediments of his function.

For instance of CHRISTs defects and infirmities if wee suruay his outside, behold, his birth was ordinary, was meane, was meaner then ordinary, was extraordinary base: *Verbum non poterat fari* *verbum* cries Saint *Austin*, the word an infant, a poore weake infant: the bread of life borne in *Bethlem*, which is by interpretation, the house of bread,

C

but

^aIn Psalm. 44.
Explan ad
principiam.
quiddam side-
rum. ibid for-
ma eius lactei
coloris decore
illuminat & infig-
ni statura prece-
minuit. Cassiod
in Plal. 45.

Instance in in-
firmities out-
ward.

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but such a poore house of bread, that there was scarce any bread in the house: he was made lower then the Angels, true indeed, for he was consoled with the beasts that perish: his birth (to say no more) so meane, that *Herod* and all *Ierusalem* had little reason to be troubled at the newes of it, and the wise-men who purposely iourneyed from the East to present gifts to a babe in a manger, a man would thinke these wise-men to haue beene men none of the wisest. In his life, behold when hee was to pay tribute, hee was faine to fish for money, hee went in a coat without a Seame: we read he begged water to drinke, a loafe and a fish his best cheere: this was his wealth: his owne kins-folkes went to lay hands on him, thinking he had beene out of his witts; here was his esteeme: for infirmities of bodie, he was weary, *Ioh. 4. 6.* he was hungry, *Matth. 4. 2.* hee thirsted, *Iohn. 4. 7.* hee wept, *Iohn. 11. 33.* In a word, ^h *σῶμα ἐμὸν πᾶσις ἡμῶν ἡμάρτανον*, hee was compassed with infirmitie, *Heb. 5. 2.* Search wee now his inside and soule: in that wee shall find ignorance. For so the Fathers teach, and so himselfe professeth, he knew not the day of iudgment; but yet with distinction, he had ignorance not of euill disposition, or mainteining false opinions, but of pure negation: not vincible ignorance, or of things he might know, but inuincible: not priuative ignorance, or of things hee ought to know, but meere *nescience*: in brieft, ignorance, *integritatis non fomitis meram, non crassam*, hee had simple ignorance, and not sinfull ignorance.

CHRIST had sadnes, for so himselfe witnesseth
of

^h *Ignat. ad Trall. ep. 2.*
Infirmities inward, as

Ignorance,
^h *Damas. rep. ceph. l. 3.*
Naz. 2. l. de. fil

^{2.}
Sadnesse.

OF IESVS CHRIST.

of himselfe, *My soule is heauy to the death; Matth. 26.* the word is *μεγαλυνος* heauy round about: so that he was really sad [heauy] and extensiuely sad [round about] and intensiuely sad [to the death] such an intention of sadnesse, as neuer felt man aliue, euen to the death, not vntill, but vnto death, my soule is heauy round about vnto the death. But yet with distinction he had sadnesse as a temptation or affliction, not as a sinne or transgression: and that temptation in respect of the first motions, not as the second, so as he was ^a affected, but not disturbed & ^b disordered therewith in his ^c inferior & sensuall will, not in his superior & reasonable will: or in his *θεωρητικῆς* and naturall, not in his *βουλομένης* and deliberate will: and if in his superior, reasonable, and deliberate will he was sad, hee was therefore sad because he ^d would be sad, if it be said, he was troubled, *Iohn 13. 21.* it is expounded he ^e troubled himselfe, *Iohn 11. 33.* nor was his sadnesse ^f ruling reason, but ruled by reason: nor was it in respect of the end, which was redemption, but of the obiect, which was death: in brieft, he had painfull sadnesse, and not sinfull sadnesse.

CHRIST had feare, for so the ^g Fathers teach, & so himselfe bewrayeth, while he prayes the cup may passe from him, & praies most passionatly as *Mathew 26. 39.* reports it, *O my Father*, as *Marke 14. 36.* recordeth, *Abba father*; *Abba*, ^h the language of the tender infant to his deere Father, and yet to make it more effectuell by ingemination, he saith, *Abba Father*, if it be possible (so it is in *Mathew*) I, but it is not possible; yes, all things are possible vnto thee, (so *Saint Marke* hath it) *O my Father, Abba Father,*

^a *Turbationem non perturbantem.* Bon.

^b *De rectitudine deiectionis.*

^c *Velleitate potius quam voluntate.* Bell.

^d *Bern. Ser. de pass. & Aquin.*

^e *ἐρεσεν* iustor.

^f *Subiacens, non praesidens.* Bon.

^g *Iust. Mart. dial. c. 85.*

^h *Ambr. 1. de fid. 3. Dam. de 9. Hier.*

ⁱ *Aug.*

^j *Item quod latine patrus Eras. in Mar.*

THE LIFE AND DEATH

take this cup from mee. Sure as for sadnesse he did
Mar. 14. 33. admodum and willingly fainted : so for
 feare he did *exdramatis* and was euen astonished; but
 with distinction, he had naturall feare, not horrible
 such as the damned haue. And that onely *a Secundum*
propassionem, non passionem, mouing him in his pur-
 poise, but not remouing hym from his purpose,
 nor so had hee feare *b* as it imports vncertaine-
 ty of euent, but as the sensitive appetite shunneth
 a thing terrible; especially death the greatest of ter-
 rors: nor yet did he pray simply against death, but
 against the cursed death of the crosse: nor did hee
 feare death *c* absolutely, but with condition *Matth.*
26. 39. If it be possible. *Luke 22. 42.* If thou wilt:
 nor as death was satisfactory for our sinnes, but as
 it was *d* destructive of his life: in breese, he had na-
 turall feare, and not sinfull feare.

CHRIST had anger, while he scourged the buyers
 and sellers out of the Temple; but with distinction,
 he had anger rather *e* as a will desirous to punish sin,
 then as a passion: if so, yet as it is a passion of *f* de-
 testation, not of reuenge: anger not lyke ours,
 preuenting his will, but following his will: anger
g Per zelum non per vitium, inordinate anger did not
 possesse him, but the zeale of GOD his house did eate
 him vp: in brieffe he had zealous anger, and not sin-
 full anger.

Anger, Feare, Sadnesse, Ignorance, all infirmi-
 ties he tooke, which were not *h* vnseemely for him
 and were expedient for vs: all which made for ap-
 parance of the truth of his humanity, or for accom-
 plishment

*a Hier. in
 Mar. 6.*

b Aquin.

*c Non ex
 nolle abso-
 luto, bene ex
 conditiona-
 to. Bru.
 d Ut destru-
 ctiva, non
 reparatiua.
 Bru.*

*e Ut dicit
 voluntatem
 vindicati-
 uam male-
 facti.*

*f Bonauen.
 g Thom.*

And such
 like.

*h Ut con-
 descensio
 supponat
 condescen-
 tiam. Bon.*

plishment of the worke of redemption. And such were those, which are naturall and not personall (for he tooke not the person of any man, the Sonne of Abraham: but the nature of Man *Hebr. 2.* the seede of Abraham) and such were those, which are painfull, and not sinfull: and euen sinfull infirmities hee tooke, since *τὸ ἀπρόκλητον ἀδικημάτων* whatsoeuer in man was not some way assumed was no way healed though hee tooke them not by waye of inherence and pollution, as the Sunne shining on noisome and filthy places is it selfe not anoyed, nor defiled: yet by way of impuration, hee bare our sinnes *1. Pet. 2.* Yea was made sinne. *2. Cor. 5.* God imputed sinnes vnto him; and by way of reputation. *Marke. 15. 28.* *Cum iniquis reputatus est*, Man reputed him a sinner.

Now if any shall demaund the cause or moeue which induced CHRIST to take those penall infirmities, the cause of taking is intimated in the word *Taken*: they were not in him deriued from nature, they were not inioyned him by command, they were not inflicted vpon him for punishment, they were not imposed on him of necessity; but they were taken by him in loue. If eyther command had vrged, or punishment forced him to it, then had he carried them, not taken them: if either Nature had framed, or necessity driuen him to it: then had they taken him, not he them. Indeed he had them by nature, and with necessity, by nature, but how? by nature as it imports a Concomitance, not as it betokens a Cause together with nature, not of nature: with necessity, but how? not a deriued necessity, but an assumed:

3.
Cause of
taking.

^b Secundum
concomitan-
tia, non cau-
sam. Bon.

^c Secundum
simul: atem
temporis
non ordinem
necessariae
consequenti-

^d Assumpta,
non contra-
dicta. Bon.

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Scotus. assumed: ^b not a necessity of constraint, but absolute, which absolute necessity was also Voluntarie, because of his owne accord he would needs be necessarily subject to these infirmities. So that *Saint Austin* holds true, telling vs he had them, *non miseranda necessitate, sed miserante Voluntate*, not necessarily deriuing them by property of nature, but freely assuming them, yea and the necessity of them by an act of will; his diuine will preuenting, and his humane will concurring.

Inpreludium vere incarnationis. Actus 1. 4. It is well obserued by *Zanchius*, that **CHRIST** to shewe his delight was to bee with the Children of men, had often before he was incarnate appeared in the visible shape of man^e playing as it were the Prologue to the act of his incarnation: but behold here hee comes indeed vpon the stage of the world, and beggerly clad, or rather naked, actes a base part, and represents infirmities. Sweete **I E S V S**, was it not enough for thee to endowe vs with thy supernaturall riches, but thou must cloth thy selfe with our naturall nakednesse? was it not enough to assume our nature, and the properties belonging to that nature, and the actions issuing from those properties; but thou must co-assume the weakenesses of nature, of properties, of actions? in thy gospel thou commandest saying, take my yoake vpon you: in thy practise it seemeth thou takest our yoake vpon thee: Good Lord, if thou hadst but prayed to thy Father, hee would haue giuen thee more then twelue legions of Angels: if thy wrath had beene kindled, yea but a little, all the foundations of the world had beene discovered

discovered at the blasting of the breath of thy displeasure : if it had so pleased thee, thou mightest without assumptious weakenesse, and by a strong out-stretched arme, haue made thine enemies thy foote stooles, and led captiuitie captiue. Doubtles had not this *Samson* bound himselfe with the cordes of his loue, those *Philistines* could neuer haue surprised him; but this, euen this his good pleasure was, thus by this wiling minoration and exinanition of himselfe to shew his greater condescension and dignation to vs, ^b *Sugit ubera qui regit sidera*; and with the bright-burning flames of his loue to enkindle our geater affection and deuotion vnto him, ^c *quantum* ^c *Bern.* *to pro me vilior tanto mihi carior*. In which regard it hath pleased the Holy Ghost to phraze, CHRIST assuming of man-hood, a taking of flesh, denominating it not from the worthier parte, the soule, an Inanimation, but from the baser parte, the flesh, an Incarnation, and in this place to terme it, not a taking of our nature, but a taking of our infirmities.

We haue already scene great loue of CHRIST in taking our infirmities: wee are yet in fewe words to see greater loue of CHRIST in carrying our Sorrowes. There GOD was clothed with the vaine of flesh; here GOD is compassed with the shadowe of death: there was earth; earth, earth. *Heb. 2. 29*. hee was borne; here is woe, woe, woe. *Rohel. 8. 13*. hee hath borne: there hee tooke the infirmities of our fraile nature; here hee vndergoes the penalty of our sinfull nature: there hee came in the forme

The second
generall part.

of

THE LIFE AND DEATH

*1 Berd Ser. in
 fer. 4. bebd.
 pen.
 3 Ser. de pass.*

of a seruant, and was subiect, and was bound; here he comes in the forme of ^f a bad seruant, and is beaten, and is crucified. For he carries *sorrowes* and (if I may so speake, for ³ *Saint Bern.* hath spoken) he runs through the briers of passions, and like *Ionas* is plunged into the maine deepe of Sorrowes, and swallowed by the Whale of death.

*Sorrowes or
 paines.*

Wherein, because this theme hath beene admirably discoursed and discussed *opus dicti in die suo*, by a *NON SICVT* of inuention and iudgment, and also to spare eies as well as eares, I list not to recompt at large the seueralls of his passion, frō his agony in one garden to his buriall in another garden. I stand not vpon that which yet hee stood much vpon, his traueills in preaching, his wearinesse in trauailling, his watchings while he prayed, his temptings while hee fasted, his teares while he pittied; what should I tell of the deniall and treason, cowardly deniall, Deuillish Treason, of his owne *Apostles*? how *Peter* at the tender voyce of a maide abiured him, whome at his powerfull Voyce he had forsaken al to followe. O *Peter* thy hands might well be warmed at the fire, but sure thy deuotion was cold in the mouth *Luc. 22. 55.* but yet *Peter*, albeit he denied him there for feare, hee had followed him thither for loue; and hee wept bitterly, and so *delevit quod deservit* he washed away his fault with the baptisme of his teares. But *Indas* that second serpent, betraied *CHRIST* that second *Adam* in the Garden so strangely, that the *Evangelist* may well point it out with a double *ECCE*. *Mat. 24.* Being drunke with poison, while hee thirsts
 after

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after gaine, and the strong armed man, not forcible breaking into, but familiarly entring into his heart, (so sayes the spirit of GOD, *Luk. 22.3.* Satan entred into *Iudas*) hee sells him that came to redeeme the whole world: and whereas a poore box of ointment he had valued at three hundred pence, and more; *Ioh. 12.5. Mar. 14.5.* this pretious ointment, *Cant. 1.2.* whose name is a sweete smelling ointment, powred out, and himselve anointed with the oyle of gladnesse aboue his fellows, he prizes at *decorum pretium*, a goodly price surely; *Zach, 11.13.* nay, sets no price, but takes their first offer, euen thirty pence. So heinoussly base, and basely heinous a fact, that in reuenge thereof at the destruction of *Ierusalem*, cleane contrary, thirty *Iewes* are reported to haue beene sold for one penny. Thus not a stranger, *etiam tu O Brute*, but it was euen thou my companion sayes the Prophet; *homo pacis mea, Iudas* one of the twelue, *magnificauit super me supplantationem*, hath lifted his heele against his Maister and Maker, ^b *& officio san-* *Aug. Ser.*
guinem fundit & pignore vulnus infligit, & betraied 117.
the Sonne of man with a kisse (*timeo Danaos & donaferentes*, an enemies kisses are wounds.) I purpose not to aggrauate the despight of his enemies, howe the *Iewes* with ioint consent cried, not *HIM* but *Barabas*, at whose birth the Angells had sung, not vnto vs, but vnto thy name giue the glory; and so the builders, those who pretended skill in discerning stones, refused this pretious Stone, this head-stone of the corner: howe they crowned him, as neuer was King besides, with a (dolefull shall I terme it,

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f & compun-
gentes coro-
nant, & illu-
dentes ador-
ant, Ambr. in
Luk. 1. 10. 6. 23

g Quasi lepro-
sum. Esa. 53. 4.

h Chryl. in
Joan. 1. 10. 83.

i Quid dicam
in cru. em tol-
lere? Orat. in
ver. 7.

or shamefull?) diademe euen a crowne of thornes;
strange deuise! thornes to ^f torment H I M, crowne
to delude H I M. How that face, into which the An-
gells desire to looke, they so deformed, that, whome
the Spouse calleth *Cant.* 5. 10. a goodly person a-
mong ten thousand, of him *Esay* may verifie 53. 2.
hath neither beauty nor fauour, and by reason of his
diuers-coloured blowes, and spittings, and stripes,
and wounds, and goare, hee seemeth ^g as it were in a
Leprosie: how, if at any time he had mercie shewed
him? it was mercie as mercilesse as cruelty it selfe;
for *Pilate* to ^h moue the Iewes to pittie, stript him
not so much of his clothes as of his skinne by cru-
ell scourging (if *Vincentius* say true) scourging
with thornes, scourging with ropes, scourging
with chaines. I will not talke of that, at which him-
selfe was silent, his condemnation, whereby the
Lord of life was deliuered to the power of death:
nor will I dilate of his crucifying: so painefull a
death that without any deadly wound it killed him
with very paine, and so heinous a death that *Tul.*
ly himselfe wants wordes to expresse it, and is for-
ced to a ⁱ *quid dicam?* and yet this made more hey-
nous and painefull by barbarous and sauage cir-
cumstance, while at that very time in which hee
had deliuered their Fathers from the house of
Egyptian bondage, they crucified H I M, and as vn-
worthy to breath his last, within the holy Cittie they
crucified him without the gates: and whome *Esay*
sawe attended with Angells (*Cælestibus*) they con-
sorted with thieues (*Sceleratis*) and that people, to
whom

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whome hee had formerly giuen water out of a rock, and among whome hee had lately turned Water into wine, compelled him to drinke gall and vinegar.

I haue not yet mentioned his sweating of bloud in thicke dropes ^a proportionable to his Sorrowe, so that it trickled downe to the ground in the garden (*Luke 22. 44.* a strange watering of a garden!) this second *Adam* got his bread where with to nourish our soules in the bloudie sweate of his browes: yea of his whole Bodie, fainting as it were in a bath of his owne bloud, and weeping not ^b onely with his eies, but euen with all his members.

^a *Magnus angustia
grosse lanas
Con.*

^b *Bern. Ser. 3.
de rampal.*

I leaue his Soule drinking vp the cuppe of Sorrowe, sheere! without any tempering of comfort, while ^c the Deity sequestred it selfe: his Body (of all other the most tender) as beeing shaped of Virgin-substance without commixture of the male nature and yet the most sensible partes of this most tender Bodie bored and mangled: so bored, and so mangled, that now ^d not so much his members, as his wounds, were tortured: his feete before washed with teares, noweteread with nailes. I disdaine to recompt their vile vsages insuing, howe they parted his garments, ^e by which hee had wrought miracles, nor with his death did their malice die, but ^f a Souldier pierced his side with such a broade deepe wounde, ^g that *Thomas* might put his hande in it. If I would followe the Friers curious speculations, and pretended reuelations, I might particularly number vnto you his stripes amounting

^c *Quantum ad respectum la uaminis. Schol.*

^d *Cypr. 2. l.
ep. 6.*

^e *Chrys. in
Mat. 27.*

^f *August.*

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^c Cost med. 24

^d Did veg.

^e Granat.

^f Olor de

passi.

^g In circum:

orati: coron:

flagel: crucif:

lanc.

as ^c some haue reported, to 5400. as ^d others say to 5370. as yet ^e others hold to 4000. at least as the custome according to the number of the band of souldiers proueth to 660. his head by the crowne of thornes bored with ^f 72. wounds: his five manie wounds ^g his six times sheading his pretious blood: his seauen speeches on the crosse: these I might summe and totall in iust accompt; but since *Paupe-
ris est numerare pecus*, numbring is an argument of pouerty, it would much detract from the infinire plenty of CHRIST'S Sorrowes. And therefore to let passe these, and euery one of these, & many more then these, it is too too cleare that *Saint Bernard* faies, *dixit multa. gessit mira. pertulit dura, dura verba, duriora verbera, durissima supplicia: pertulit dura*, he hath caried Sorrowes. Sorrowes: so one translation reades it, these are of the Soule: another reades it Paines, and these may bee of the bodie; whether wee regard his disconsolate Soule, or his tender Bodie, a Sorrowfull and a Painefull Passion. So incredibly Sorrowfull, that *Esay* may well preface to these Sorrowes, 53. 1. Who will beleeue our reporte? So intolerably painefull, that each one of these paines may iustly bee a martirdome: So Sorrowfull and so painefull that *Esay* may fitly surname CHRIST *Virum dolorum*, a man of Sorrowes. and *Bernard* may call this time *hebdomadam pansom*, a weeke of paines.

And yet for all the Sorrowes and paines, the sorrowfulnesse and painefulnesse hee caried it patiently, the Text sayes hee *CARIED* Sorrowes or paines

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paines : amid the thornes of Paines sprung the
 rose of Patience , and I shall not neede to set out
 the rarenesse of this , since I haue alreadie set downe
 the grieuousnesse of those . It is like the badde
 spirits , whome hee had often dispossessed of mens
 Soules and Bodies , obstinate in malice , complot-
 ted most exquisite torments of purpose to bee re-
 nued on him . For so *Saint Luke* had intimated
 vnto vs , that the Diuill hauing ended all his temp-
 ting , departed from him ^f for a season , *Luke 4.13.* ^{f. 2. p. 1. m. 1. p. 1.}
 till opportunity should serue , and nowe here hee
 thought it serued : but CHRIST defeated the Di-
 uills plots , hee bore the paines , yea , *tulit et pertulit*
 hee did both beare them and out-beare them , *Subijt*
~~&~~ *subegit* hee did both vndergoe them , and ouer-
 come them . In his teaching it is sayd hee opened
 his mouth in parables ; but at his cōdemning it is said
 hee opened not his mouth : notwithstanding hee
 was so despightfully vsed by *Caiphas* , who ^z had ^z *Ioseph. ant.*
 bought the Priest-hood for that yeare of *Herod* , and
 though the iudge of quick and dead was condem-
 ned to death by *Pilate* an vnrighteous iudges yea by
 the same iudge acquitted of guilt , & yet condemned
 to punishment , and this not according to the letter
 of the Lawe , but *Luke 23.25.* at the pleasure
 of the tormentors ; yet for all this (as some con-
 iecture , least by his eloquence hee should haue esca-
 ped death) hee opened not his mouth ; in so much
 that the iudge , who vnjustly condemned him , iustly
 admired this . At their reuilings hee was deafe and
 dumbe , that had cured their dumbe and their deafe

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† Bern. in heb.

82.

† In Luk. 1. 10

823.

† Supplicii sui
ipse gestator
Leo. Ser. 8.

† Tremel:
Vulg. lat. in.

at his crucifying those rauening Wolues preyed vp-
on him, *homo homini lupus*: this gentle Lambe pray-
ed for them, *homo homini* D a v s : he prayed *ignosce*
for them, *Father forgiue them*, who had cryed *cruci-*
fice on him, *crucifie him, crucifie him*. At his dying his
soule was not taken from him like the rich *Epicures*
in the Gospell but he layde downe his Life, and hee
commended his Spirit, and hee gaue vp the Ghost,
Tradidit spiritum saies Saint *Iohn*, *emisit spiritum*,
sayes Saint *Mathew*, *emisit, non amisit* as *† Saint Am-*
brose comments, hee sent his spirit out of his body
as *Noah* sent his Doue out of the Arke: and when
as the very Earth, though by nature ynmouable,
quaked for horreur of the fact, and the whole course
of nature was out of course, for that the Life of
Nature was depriued of life, yet hee, *Perdixit vi-*
tam ne perderet obedientiam hee giue vp the Ghost.
Well might the Doue, a Bird, which hath no
gall, light vpon this Lambe of GOD, which o-
pened not his mouth. Milde Doue! meeke Lambe,
patiently and peaceably, mildely and meekely hee
caried painefull and pangfull, heynous and heauy
Sorrowes, yea materially, *Iohn* 19. 17. hee carried
his *h* owne punnishment and crosse, like *I sack* who
carried the woode on his shoulders, where-with
himselſe was designed to be sacrificed: take it howe
you please, Portor-like, *Baiulauit dolores* (if from
the length of the worde I may allude to the length
of his sorrowes) not *tulit* but *† Baiulauit*, and *porta-*
uit, they were long in him, and he in them, hee carri-
ed and indured sorrowes.

And

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And yet for all this they were none of his owne; for although Saint *Iohn* saies truely, *Iohn* 19. 17. *Basilans sibi crucem*, hee carried his owne Crosse: yet S. *Ambrosse* expounds it ^d *Doles Domine non tua, sed mea vulnera*, hee carried OVR Sorrowes. Many faithfull Martyrs we reade of, that haue carried heauie sorrowes: but this is CHRIST prerogatiue peculiar to haue, carried OVR sorrowes. These here were ours: ours by desert.

Alasse hee was innocent, though for vs hee was made sinne, yet himselfe knew no sinne: and if the Tormentors should say as once they did *Luke* 22. 64. prophesie, *Who is it that smote thee*, wee may quickly become Prophets and answer for him, *Ovr sinnes smote him*. Euery one of vs might crie with *Ionas*, *Propter me hac tempestas*, take mee and cast mee into the sea. *Ionas* 1. 12. but beholde CHRIST IESVS cries louder, *in me conuertite ferrum*, if you seek mee, let these goe their way. *Iohn*. 18. 8. And so, *Sine nostris meritis, imo cum nostris demeritis*, as Saint *Ambrose* speaketh: where sinne was plentious, Grace beeing more plentious, as Saint *Paul* speaketh. This Lambe sacrificeth himselfe vpon the Altar of the Crosse for our benefite ^e *Tanto dignantius quanto pro minus dignis*: with so much the more worthy loue, by howe much lesse worthy wee were of loue.

^d in *Luk*. 10.
22. 3.
His compassi-
on.

^e Ber *super*
Can. ser. 15.

Nowe as aromaticall perfumes bruised in peeces, In particular, so this loue beeing discoursed in particulars will bee then most odoriferous and fragrant. To begin with his Disciples, so dearely he tendered, and so tenderly loued.

To his Dis-
ciples.

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Παύλος ὁ ἄγιος
 Avallus, Luke
 22, 41.
 9 Mar. 1. 17.

loved them, that if vpon vrgent occasion of impor-
 tant busines, euen to pray: yea and that for taking
 away the distastefull cup of that death from him, he
 was to part from his disciples for a time, the Text
 saies, *Hee was plucked from them*. not seuered and
 separated, but pulled and plucked like a tree by the
 roote, from the kindly soile. Strange! hee *Whose*
shoes latchet Iohn Baptist is not worthy to stoop downe
and vnloose, hee stoopeth downe, and washeth the
 feete of his Disciples: yet stranger: the feete of *Iu-*
das, who he fore-knew and fore-told (though not by
 name, to salue his credite) should betray him, and
 cause his feete to bee nayled to the crosse, yet hee
 washed the feete of *Iudas* and, as *S. Origen* suppo-
 seth, he washed them first of all, and like enough he
 washed them with teares: sure, what hee would not
 do to Sathan for the glory of the whole world, that
 he did to *Iudas* for loue, hee stooped downe before
 him, and washed his feete. Yea, most strange! when
 the Traytor dissemblingly called him Maister, a Ti-
 tle of honour: hee saluted him kindly, Friend, an
 appellation of loue: and with those lippes, in which
 there was found no guile, hee kissed those lippes, vn-
 der which, was the poyson of Aspes. Nor was hee
 lesse compassionate to *Peter*, who by abiuring him,
 had preiudged his cause, and fore-condemned him:
 but as once when hee walked vpon the Water, and
 began to sinke, *CHRIST* vp-held him with an out-
 stretched arme: so now when hee walked in the
 paths of death, and was nigh swallowed in the gulfe
 of perdition, *CHRIST* saued him with a respecting
 and

OF IESVS CHRIST.

and recalling and reclayming eye.

Nor is this loue confined to his Disciples, but de-
 riueeth it selfe euen to strangers, while some report
 that the Souldier, who pierced his side, after-ward
 through CHRISTs loue, working in him by his spirit,
 became a Christian, a Professor, proued a Bishop,
 a Martyr. The thiefe on the Crosse, though a no-
 ted malefactor, yet if once he crie, Lord remember
 me when &c. CHRIST answers immediatly, [*I say*
unto thee] and promises [*thou shalt*] and seales vp
 his promise [*Verily*] and promises more then is asked
 [*paradise*] and promises presently beeing asked inde-
 finitely [*this day*] *Verily I say unto thee, this day shalt*
thou be with mee in Paradise.

To stran-
gers.

¶ Chry. in
Mat. born.
88.

These were but strangers: marke his loue to his
 Crucifiers, they curse and execrate themselues; yea
 and their posterity *Math. 27.25. His bloud be upon vs*
and our children: he prayes for them; yea before he
 rewards the beleeuing Thiefe, *hodie mecum*, nay, be-
 fore he disposes of his deare Mother, *Eccc mater*, nay
 before he takes care for himself, *Davus meus*, he praies
 for his crucifiers; whom yet he nameth not crucifi-
 ers, but *them*, *Father forgiue them*: and to make it
 as it were more effectually, he seconds his praier with
 a reason (which yet he did not praying for himselfe
 in the garden) *for they know not what they doe*. The
 meditation hereof makes a holy Father breake forth
 into passion, how Lord, how wilt thou drench
 those that loue thee in the streame of thy pleasures,
 who doest so embalme these that crucifie thee, with
 the oyle of thy mercy?

To his cru-
cifiers.

¶ Bern.
hisd. p. 118.

E

Nor

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To mankind.

Nor is CHRISTs loue only great intensiuely, intensiuely to his Disciples, intensiuely to those strangers, intensiuely to these Crucifiers; but great it is both intensiuely, & extensiuely to all mankind; while he had giuen that which he did not owe vs, and forgiven that which we owed him, and, after wee had borne armes against him, hee hath embraced vs in the armes of his mercy, and to make seruants brothers and exiles Kings, hath made himselfe the by-word of the people, and the curse of the lawe, and the life of all men; hath giuen his own to purchase all mens. And that so chearefully giuen, that the loue and manner of giuing is far greater, then this greatest gift; his compassion then his passion.

* Ambr. in luc.
b. 10. c. 23.

The manner
of his louing.
sermones Co
arbor Luk. 12.
30.

Shall I say he resolues to die? himselfe tells mee more, that he is ^bstreighted and greued till he doe dye: if *Iudas* slack, hee hastens him. *Ioh. 13. 27.* that thou doest do quickly: if *Peter* dissuade him from dying, though before he called him blessed, he will now call him *Mat. 16. 23.* *Sathan* he accompts his passion but a iourney, *Ioh. 7. 33.* *I goe vnto him that sent me:* I but a iourney may seeme tedious; behold then he accompts it a baptisme, which is but a sprinkling, at most a washing *Luk. 12. 50.* *I must be baptized with a baptisme:* yea, he does accompt it as easie as to drinke, yea, it is meate and drinke to him to dye for vs *Ioh. 4. 32.* I haue meate to eate which ye know not of, and *Ioh. 18. 11.* *Shall I not drinke of the cuppe which my Father hath giuen mee?* Hee sayes nor, I will, but with Emphaticall vehemence, shall I not; not taste and sippe of it, but drinke of it, and drinke

it.

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it of, shall I not drinke of the cup ? I cannot omit that which the Gospell hath, naming that hower *Ioh. 8. 20 . His howre* : as if in that hee were to inioy his longing : and what him-selfe there addeth ; terming his passion *verse. 28. His exaltation.* May it please you take note of the circumstances ; his bloud was so desirous , and euen conuoluous, and (if it be lawfull so to say) ambitious of effusion , that it could not bee conteyned within the precincts of his veynes , but of his owne accord sweate and issued out : and when hee was to bee betrayed , in token of loue , hee would needes bee betrayed with a kisse, which is the token of loue , and as it were to meete death halfe way : *Processit* hee went forth , and hee glories so much in the sauing name IESVS , that so soone as they tell him , they seeke IESVS of Nazareth, hee presently answers, I AM HEER. Go wee nowe along with him to his Crosse , and obserue him a while : there when hee praied [MY GOD, MY GOD] Hee might haue prayed in silence , but remembring hee was OVR teacher hee cryed with a loud voice : when hee cryed I THIRST, it may bee probablye presumed , that his thirst proceeded not so much from his drynesse as from his loue , nor did hee thirst so much for drinke , as for OVR Saluation : at his dying to shewe hee was and will bee readye to incline in fauour to vs , hee dyed *inclinatocapite*, bowing downe his head, and (as it may seeme) calling for death , which

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other-wise for feare (saith *Nazianzen*) durst not approach him, hee died crying with a loud voice. *What shall I, what need I, what can I say more?* this much, such was his loue, that if it had beene needfull, hee would haue beene dying for vs vntill the day of iudgment; I wil yet say more, such and so much was his loue to men, as they them-selues many of them, accompt madnesse: *S. Paul* calls it *much*, and as the vulgar Latin reads it, too much loue. Who can expresse, who can value, who can conceiue *Qualiter prauenerit nos, venerit ad nos, subuenerit nobis?* O the loue it selfe of none but such a loue as is loue himselfe.

Eph 2.4.

Nimiam caritatem.

a Bern.

Vse of duty.

Thus, to draw toward conclusion, we see **CHRIST** **IESVS** that^e bride-grome of bloud celebrates a marriage with his Church vpon the geniall bed of the crosse, his head resting vpon a pillow of thornes, and himselfe attired with the rich wedding garment of loue. We are **CHRIST'S** Church, & loue is the load-stone of loue, and no man so Iron-harted, but the load-stone of such loue may draw him. This King exacts no tribute but loue, requires no homage but loue, inioynes no duty but loue, expects no requitall but loue, and though he haue remitted all other debts, this one he will not remit: owe nothing but loue. Let the Church therefore (as the spouse in the *Canticles*) be sicke and faint for loue: and let alway the fire of zealous loue preserued and nourished with the fewell of **CHRIST'S** crosse, burne and flame vpon the altars of our hearts. Do we heare ioyntly that **CHRIST** was borne and was crucified? Let
not;

b Sponsus sanguinum. Bern.

not O, let not CHRIST bee crucified by vs againe, *Hebrw. 6. 6.* but let vs be crucified with CHRIST, *Gal. 2. 20.* and let him, O let him be borne in vs againe *Gal. 4. 19.* Let vs not with the vncleane spirits crie, what haue we to do with thee O IESVS of *Nazareth*; *Mar. 1.* and yet they also cnoſſessed him to bee the Sonne of GOD: but let vs with the good Angels (and yet he was not their redeemer) sing at his birth, yea sing and play, *Corde & chordis, fide & fidibus* with heart and hand, and harpe, this Song of ioy and iouissance, and iollitie, *Glory to GOD on high*; and at his death with the same quire of heavenly musitions, chaunt out hymnes of praise to the Lambe that is killed. *Reue. 2.* Seuerally, do we heare Christs birth or Assumption, although we cannot with the Starre runne to him, nor with *Elizabeths* babe spring in the wombe nor with *Simion* take him vp in our armes; yet let vs with the Prophetesse *Anna* confesse him, and with the watchfull Shepheards glorify GOD for him; yea more, let vs with the wise-men in the Gospell, being inlightened & guided with the Starre of grace, come and present gifts vnto him, Gold, Frankincense, and Myrhe: we shall not need to fetch gold from *Ophir*, but the Gold of pure faith, which will abide the fiery tryall, and Frankincens by exhaling the sweete perfume of deuoute prayers, and Myrre, by dropping and distilling the bitter, but pretious teares of repentance. Doe wee heare CHRISTs Death or Passion? if any man bee not so forward as the Wise-men, to acknowledge him in the Stable? yet let him not bee more back-

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ward then the Thiefe, who confessed him on the Crosse. Let vs not accompt the bloud of the Testament an vnholly thing, and cōmit vncleannesse with greedinesse, like those that are enemies of his crosse: but let vs bathe our soules in that purple streame, and haue our fruite vnto holinesse, like those that are conformable to this death.

Let no man deceiue him-selfe, and hold it sufficient, to weepe in commiseration of **CHRISTS** paines: the Virgin-Mother^a wee read, stood by the Crosse, wee do not read she wept by the Crosse and yet if thine Head sweat clots and power streams of bloud, thine eyes may well shed droppes of teares; if not for his paines, yet for thine owne sinnes. The true fruit gathered of the Tree of **CHRISTS** Crosse is our imitation of **CHRISTS** example. If therefore hee the Captaine and finisher of **OUR** faith, Who is the mirrour of suffering and the meede of sufferers, if hee suffered and so entered into his glory: then wee must beare triall if wee will carry a way triumph; and trauaile by the Wildernesse of Sorrowe, into the land of promise, and (if neede require) sayle through a redde sea of bloud vnto the wished hauen of **HEAVEN**. If hee were crowned with Thornes (a lilly among Thornes) be wee also crowned not with ^b flowers, but with Thornes, namely with the ^c roughnesse and sharpenesse of a Godly life. As **GODFROY** of **BULLEN** the first proclaymed Christian King of **IERUSALEM** refused to bee crowned there, adding it was vnfit the seruants Head should there bee crowned

^a Stantem
lego, stantem
non lego. Ambr.
Iob. Val.

^b ἡ δὲ ῥοσὴν
ἡ δὲ ῥοσὴν
Clem. ped. 2.8
^c τὸν σπῆλαιον
ἡ δὲ ῥοσὴν
Naz. 1. 1. 10.
vof.

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crowned with Gold, where the Maisters had beene crowned with Thornes: the same resolution moralized let vs carry, and accompt it a shame for the member ^e to bee delicately pampered vnder a ^e Bern. Head goled with thornes, but so liue, as the life of the members ^e may bee the Crowne of the Head, and not our sinnes the prickels of the thornes. ^d August. 114. ^{g.}

When we read at CHRISTs death, that the vaile of the Temple was rent, and the Graues opened themselves, and the stones were clouen, if wee can not become as the noble vayle of the Temple (and yet wee should bee temples of the Holy Ghost) which rent in twaine from top to bottome; at lest let vs equall the stinking Graues that opened, and let the Graues of ovr Soules, dead in sinne, send forth their dead: and if wee cannot haue fleshie hearts, as the Prophete speaketh, yet, in this point let vs haue stony hearts, to be clouen at the meditation of the Passion of CHRIST. O let ovr hearts abound with the meditation of his passion, and let our mouths speake out of the abundance of our hearts.

O diuine fountaine of meditation, flowing with waters of comfort by the pathes of righteoulines! as *Philip* inuities *Nathanael*, come and see; as *Dauid* proclaimeth, *tast and see how gracious the Lord is*. Behold that which *Iudas* sold and the Iewes bought, that hath *Iudas* lost, and wee haue gayned, euen CHRIST himselfe, who in his passion as hee ^e is *μεγαλοδωρος*, and of bountifull largesse, so hee is ^e Clem. *pred. 1. cap. 9.* *μεγαλοφρων* and of vnualueable profite, while hee being

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ing abased and abused hath aduanced and aduantaged vs, and according to the riches of his grace out of sencelesse stones hath raised vp vs Children to *Abraham*, and, whereas before we sate in the shadowe of death, hath giuen vs possession of the Land of the liuing. Cheere vp therefore O drooping soule what euer thou art: doth Sathan tempt thee, and attempt to plunge thee into a gulf of dispaire? is thy conscience wel-nigh ouerwhelmed with a sea of *GODS* wrath? feare not Satan, see *CHRIST* hanging in the aire to^b cast downe the Prince of the aire: feare not wrath, heare *CHRISTS* bloud speaking better things then the bloud of *Abel*, and crying not for reuenge, but for pardon of his brother: doe but present this *Iosephs* coate dipped and died in bloud to his Father, and hee will acknowledge it. Art thou a thiefe? while thou art an impenitent sinner, thou art; for thou robbest *GOD* of his honour, the Church of a member, thy soule of life: Loe for thy comfort *CHRIST* would needes bee crucified among sinners and thieues, to signifie his mercy, to sinners and to Theeues: do but crie with the beleeuing thiefe, Lord remember mee, and be crucified with *CHRIST*, not as hee was, but as *Saint Paul* teacheth: *Galath. 2. 20.* and then like a thiefe thou shalt steale, yea take by violence the kingdome of heauen, and with that thiefe bee assured of paradise: it is the^a honour of Paradise to haue such a Lord, as can make a very thiefe worthy the ioyes thereof: desire wee sauing grace? the Cherubins doe not so shadowe the mercie-seate, but that it dartes out
soueraigne

^b Aret.

^a Celeste figuratur imperium.

Chry. de

latr. hom. 2.

^a Aug. Ser.

130.

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Soueraigne influences of sauing grace. Stand we in
 want of mercy? then follow wee *S^t Bernards* practise
Quod ex me mihi deest, usurpo ex visceribus Domini, ^{a Sup. Cant. Ser. 61.}
qua misericordia affluunt, and lest the current of his
 mercifull bowels should be dammed vp; or lest hap-
 pily hee should referue any blood vnshed for our
 sakes ^b *Non desunt foramina, per qua effluat:* Lo they
 haue pierced or (according to the latine reading) ^{b ibid.}
Ioh. 19. 34. opened his side with a Speare, from
 which issue Bloud and Water, ^c Water to cleanse,
 Bloud to redeeme: two Sacramentall riuers of Pa- ^{c Aqua qua diluat, sanguis qui redimat. Ambr. in luke l. 10. c. 23.}
 radice, making glad the Citty of GOD, and ste-
 ping the whole World with a rich veine of Liuing
 Water. The Doue may build her a nest in these
Cant. 2. holes of the rocke: ^d the holes of the rocke ^{d Bern. sup. Can. ser. 61.}
 are the wounds of CHRIST, for CHRIST is the
 Rocke: the faithfull soule is the doue, be you simple
 as Doves: the faithfull soule by deuout meditation
 may build vpon CHRIST, and hide it selfe in his
 wounds which are open for entrance. The man that
 thus applyeth CHRISTs, passion, hee may crie, and
 crie ioyfully, and truely crie, thy Death O LORD,
 is my Byrth, thy Crowne of Thornes, my Garland,
 the Woundes of thy Body, the Starres of my Fir-
 mament: thy bitter mirrh refresheth mee, thy
 stripes heale mee: and thy bloud clenseth me: Mount
Calvary is to me, the Place of refuge, the Sanctuary
 of mercy, the Land of promise, the Garden of Pa-
 radice: thy Crosse is to mee the wood, sweetning
 the bitter waters of *Marah*, the Arke of the Cou-
 nant, the Tree of life, the Ladder of *Iacob*, the gate

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of Heauen, the trophy of Victory, the chariot of Triumph, the monument of Saluation.

From the efficacy, & certaintie.

^b to *Expositio*
^c *ad Rom.*
cap. 2.
ad *Trial.*

Saint Chrysostome notes that the very aire was perfumed with the fragrant odour of this Lamb when he was sacrificed, and that the very earth was cleansed with the blood that streamed from his sides; and yet hee came not to perfume the aire, hee came not to cleanse the Earth. but he came to seeke and saue the lost sheepe of *Israell*, hee came to take their infirmities, to cary their Sorrowes; and their infirmities and their Sorrowes, he *hath* taken and *hath* carried: surely not as *Marcion*^b auouched, imaginarily, but as *Ignatius* teacheth, really: Surely saies the prophet he *hath* taken. yea and that long before he had taken. Such is the priuiledge of propheticall history, that it speakes in the preter-tence of the future time: and such the vertue of *CHRIST*s merite that *prius profuit quam fuit*, it was effectuell and helpfull, before it was actuall and existent. For howsoever indeede *CHRIST* was anointed with the Oile of his Fathers decree to the function of the mediatour from before the foundation of the world & the Sons of men; yet was this light reuealed in the dispensation of the fulnesse of times about seauen hundred yeares after this prophecy: and yet about seauen hundred yeares before hee had or *taken* or *caryed*, Surely, saies the Prophet, surely he *hath* taken our infirmities, & caryed our Sorrowes. And sure albeit the Prophet had bin silent in this point, concerning *CHRIST*s infirmities and sorrowes; yet the newe Starre appearing at his birth, peculiarly termed *Mat. 2. 2.* his Starre, so bright,

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bright, that ^a the sunne in the day-time obscured it
 not: so strange, that it had both ^b station and motion,
 as occasion serued; so happy, that the Colledge ^c of
 Priests liuing then at *Rome*, iudged it a soueraigne
 beneficiall starre to mankind; this very Starre poin-
 ted at this truth, that G O D was borne, and tooke our
 infirmities: the strange Eclipse scene at his death,
 solemnizing as it were his exequies in so miracu-
 lous dismall manner, that ^d the Moone being at the
 full, and the day at the midst, it vailed the face of the
 Sunne with a Sable mantle, three houres together,
 which made *Dionysius* of *Athenis* to crie out, *Now the*
G O D of Nature suffers; this very Eclipse shadowed out
 this truth, that G O D died, and caried our sorrowes.
 O V R sorrowes: this benefit of grace is not appropri-
 ate to the Iewes; though the graine dyes in *Iudaa*,
 yet the corne rises among the nations, and though
S. Mathew. 1. deriues C H R I S T S line but from *A-*
braham, yet *S. Luke. 3.* fetches it from *Adam*, and
 I E S V S C H R I S T hath as well a *Greeke* name C H R I S T,
 as an *Hebrew* name I E S V S, and C H R I S T is no-
 ted to dye with his hands dispreed and displaid, as ^e *Arca-*
 • calling the *Iewes* with one hand, and the *Gentils*
 with the other, and now the vayle of the *Iewish*
 Temple is rent, and the partition-wall is ruined,
 and C H R I S T is O V R S. O V R sorrowes: not the
 sorrowes of some of vs, but of vs all (howsoeuer
 the Prophet sayth not of some least any despaire,
 or of all men, least any presume, but indefinitely
 O V R) while the title of the Crosse was in the
 three most common tongues, and C H R I S T dyed

^a *Iansen. con.*

^{c. 9.}

^b *Basiliay.*

^c *28. yev.*

^c *Moran. de.*

^c *ver. xlv. 3. 4.*

^d *Dionys. ep.*

^e *From the ge-*

nerality.

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• Sedul. pas.
chab. l. 3. c. 13.

with his body • extended toward the sower quarters of the world, and hanging amidst the Elements, as dying for the good of the whole world; sufficiently for ALL, but effectually to the *Israel* that is of GOD, a remnant according to the election of Grace. And thus, he is effectually to all Persons, and to all Times; to all persons, to vs: Vnto vs a Child is borne, and vnto vs a Sonne is giuen, *Esa. 9. 6.* To you, to you is borne a Sauour. *Luk. 2. 11.* To them, they that dwelled in the land of the shadowe of death vpon them hath the light shined. *Esa. 9. 2.* To all times, to the time past, he hath taken, in this *chap. vers. 4.* To the time present, he is dispised, *vers. 3.* To the time to come, hee shall growe vp. *vers. 2.* He that WAS, and IS, and IS TO COME. *Reuel. 1. 8.* Hee hath deliuered vs from death, and doth deliuer, and will deliuer. *2. Cor. 1.* hee hath taken and carried, doth and will take and carry effectually both OVR and YOVR and THEIR infirmities and sorrowes, all OVR infirmities and sorrowes, and the infirmities and sorrowes, of vs all.

The contin-
fion.

To seale vp this discourse, since now IESVS is crucified, as charity doth communicate and say, he carried OVR sorrowes; so let Faith appropriate and cry, he carried MY sorrowes, *Bone IESV esto mihi* IESVS Good IESVS make good, thy good Name IESVS vnto mee. The Spouse in the *Canticles* surnameth him A BUNDLE OF MYRRHE: let therefore euery Christian man bind together a *bundle of mirrhe*, gathered of all and seuerall his Paines and Pangs and Passions, which are so many branches of the Mirrhe tree,

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tree, and with the same Spouse place it betweene
his breasts; yea in his breast, in his in-most breast. ^b It
is reported of *Ignatius* that holy Martyr (*fides su pe-*
nes Authorum beleue it who list) that being moo-
ued by *Traian* the Emperour, to renounce and reuolt
from his LORD and Master *I E S V S*: hee returned
this answer, he could by no meanes doe it, for his
NAME was written in his Heart: vppon which re-
fusall, the Emperour putting him to death, and cau-
sing his Heart to be ript out off his Belly, there was
found the NAME of *I E S V S* written in golden cha-
racters. Suppose this history be not a history but a
Fable; yet *de te fabula narratur* thou must moralize
this fable: and as ^c *Cecilia* carried alwayes the Gos-
pell of *C H R I S T* in her breast, so must thou *C H R I S T*
himselfe: yea, with *Ioseph* of *Arimathia* that honou-
rable Councillor entombe *I E S V S*: where? where
no man hath layd before, euen in a beleeuing heart,
in the Garden of thy soule, among the flowers of
thy vertues; and imitate the Iewes, at least in this,
to set a watch about the Tombe, least in the night
of sinne he be stolen away. He that cannot with *Ig-*
natius haue the NAME of *I E S V S* written in his heart;
yet let him with the same *Ignatius* sound, and resound
his NAME and crie ^d *I E S V S my loue, is crucified*. Ve-
rily these words [*I E S V S crucified*] being not bare-
ly vttered (for alas speech is quantitie, and quantity
is deuoid of efficacy) but beeing firmly beleeued,
they are soueraigne and powrefull words. Are wee
learned? then with *Bonauenture* we may gather more
learned subtilties at the foote of the Crosse, then at

b Marg. de. la.
Bigtom. 3.
Bibl. patr. ante
cp. Igna. Vin-
cent.

c Bonaven.
prel.vit.sb.

40 Իսկ իշխան
Եսայիան.

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the feete of any *Gamaliel*, and with *Saint Paul* esteeme to know nothing (who yet was rapt into the third heauens, and knewe much) *1. Cor. 2. 2.* saue *IESVS CHRIST* and him crucified: no better Schoole then Caluary, Chayre then Crosse; no deeper booke then *CHRISTS* wounds; no ^a higher Philosophie then *CHRIST* crucified. Are wee vnlearned? as *Gregory* calls images, so *Cyprian* calleth the passion of *CHRIST*, the booke of Idiots. In our iournyes by land these words [*IESVS CRUCIFIXVS*] are a *Vademecum* a companion to guide vs: in our voiages by Sea they are an *anchora spei*, a *caput bona spei*, a *terram visio*, the Sea-mens Anchor, the Sea-mens Hauen, the Sea-mens shore: in our battels *in hoc signo vinces*, they are an Ensigne of Victory, *Veni, vidi, vici*, they are a Laurell of triumph. These wordes [*IESVS CRUCIFIXVS*] in our temptations they are ^b *remedium contra omnia incentiua*, such a shield of Faith as quencheth all the fiery darts of the wicked: in our dumps and pensiuenesse, they are *latifcans Galeni* a gladsome cordiall, reioyce in as much as ye are Partakers of *CHRISTS* passions. *1. Pet. 3.* In our sicknesse and maladies, they are ^c *pillula sine quibus esse nolo*, the sick-mans salue for all sores: yea in the very agonie of death, they make vs with old *Simeon* sing merily a *Nunc dimittis*, and a true *requiem* to our soules, and to hold the confidence, and the reioycing of that hope vnto the ende, and to crie with *Peter*, though I should die with thee, yet will I not deny thee. Finally these words [*IESVS CRUCIFIXVS*] being applied by strong hand of

^a Bern. ser. 43.
in Cant.

^b Bern.

^c *Electuarium*
reconditum in
Vasculo voca-
buli rans
quod est Iesus
Et Bern. in
Cant. ser. 13.

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of liuely Faith, they are able, I might say, to remoue Mountaines, to coniure Spirits, to raise the dead; I will say to saue sinfull Men, to eternize mortall men, to blesse wretched Men. O Lord, wee of our selues are sinfull and mortall; and wretched: O saue and eternise, and blesse vs; euen for the merit of IESVS CHRIST CRUCIFIED. To

whom with thee O Father and the Holy Spirit, bee all praise, and glory now and euermore.

Blessed are they that are made conformable to the
LIFE AND DEATH OF IESVS CHRIST.

An excellent Sermon

This book belongs to

John Davidson

